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226 **Tatu'e.** Kind of net.
Tavei. To bait a hook with sea centipedes.
192 **Te ika hahe.** Fishing with a line from a boat.
Te ika hi. Fishing with rods.
Te ika kohuhu. Poisoning fish.
Te ika ve'e. Spearing fish.
Tiea. Large seine.
Tiitii. To fish with a line from a canoe without a rod.
Tikeeka. Small thread that fastens bait to hook.
Tiveivei. Thread that fastens bait to hook.
To'o. Small net on the end of a stick (for fishing).
To'o pu'u. The basket or trap in the bottom of the large deep-sea fishing net.
Tona. Snare for catching eels.
Totohu. Cry uttered when returning from successful fishing.
Tove'e. To fish with the line on the sea without a rod.
Tu. To catch small fish with a cloth.
Tuama. To fish by the light of torches.
Tuhuna upena. Master net maker.
Tuhuna ava-ika. Master fisherman.
Upe'a, Upeka, Upena. Net. Any net; large net for deep-sea fishing.
Upena filifii. A large net with floats for catching the *matake* (hammer-headed shark).
Upena ihe. A small net for catching the *kaea*, a small fish.
Upena kaea or **Upena ihe.** Small net for fishing in shallow water.
Upena mana. Net that catches many fish.
Vaka fiti. The small canoe that went to the east side of the fishing ground.
Vaka hutoki. Canoe that serves to lift the net: Vakaputoki.
Vakaputoki. Wood that serves as floats for net.
Vaka ke'a'. Sinker for net.
Vaka nui. The two large canoes that went to the fishing grounds.
Vaka taka. The small canoes used in the deep-sea fishing operations (Nuku Hiva).
Vaka vaho. The small canoe that went to the west side of the fishing ground.
Veivei. Thread that fastens bait to hook.

BIRD CATCHING

223 The simplest method of killing birds was with stones thrown with the hand. An ingenuous method of catching the *kuku* (*Thonarsis treron leucouphali*) was by means of the *mahuke*, a pole about 18 feet long, covered with gum that was made of breadfruit sap, mixed with oil from the coconut or the candlenut. The pole was thrust in among the roots and branches of a banyan tree where the *kuku* come to nest and to seek their food. The birds that perched on the *mahuke* were held fast, their feet and wings sticking in the gum.

Birds were also caught with nets. On Ua Pou there is a place upon the crest of one of the ridges bordering the valley of Ha'a Kuti, over which flocks of birds were accustomed to fly at certain times. Men would go to this point at these times and catch great quantities of them by means of large hand nets on the ends of poles. The flesh of these birds furnished

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one of the chief articles of the diet of the people of this valley. 223 ●

The tropic bird, hunted at night on high rock elevations, was caught by hand. The tail feathers, which were used for ornaments, were pulled out and the bird was allowed to go alive.

The roosting places of wild chickens were detected by their droppings. A man would go to such a place at night with a torch and catch the chickens by hand. Modern natives catch chickens by means of a snare or a noose—this is the usual native method of catching chickens and perhaps other birds today. A cord is attached to a post or tree and a large loop with a slip knot made. The loop is spread out on the ground, food being placed in the center. When the fowl has stepped into the loop, the unattached end of the cord is pulled, drawing in the loop so that the bird is caught by the leg.

CULTIVATION OF FOOD

Although in the Marquesas agriculture and horticulture were the means 24 by which a fairly dense population obtained its main food supply, yet these arts never advanced beyond a simple state of development. Digging sticks (*ko*) made of hard wood, used in preparing the soil for planting and in digging the pits for the breadfruit paste, were the only agricultural implements, with the exception of the nets used in harvesting breadfruit.

For the native the proper time for planting was at full moon (*mahina pi*), or when the tide was high (*ia pi te tai*) and it was believed that anything planted at such times would be strong and its fruits plentiful and large.

Upon the birth of a child it was customary for the father to plant for [423 it in the vicinity of the house or somewhere on the land alloted to the family, paper mulberry, breadfruit, coconut, and banana. These trees were thereafter regarded as the property of the person for whom they were planted. 846]

Early visitors describe enclosures for the paper mulberry, sugar cane, and so on, about the precincts of Nuku Hiva houses. Porter (24, p. 107) describes the appearance of plantations in Taipi valley as follows: "Villages were scattered here and there, the breadfruit and coconut trees flourished luxuriantly and in abundance; plantations laid out in good order, enclosed with stone walls, were in a high state of cultivation, and everything bespoke industry, abundance, and happiness."

PLANTS CULTIVATED

Marchand (22, p. 139) speaks of observing orderly banana plantations and it has been mentioned that a father would plant bananas for his child.